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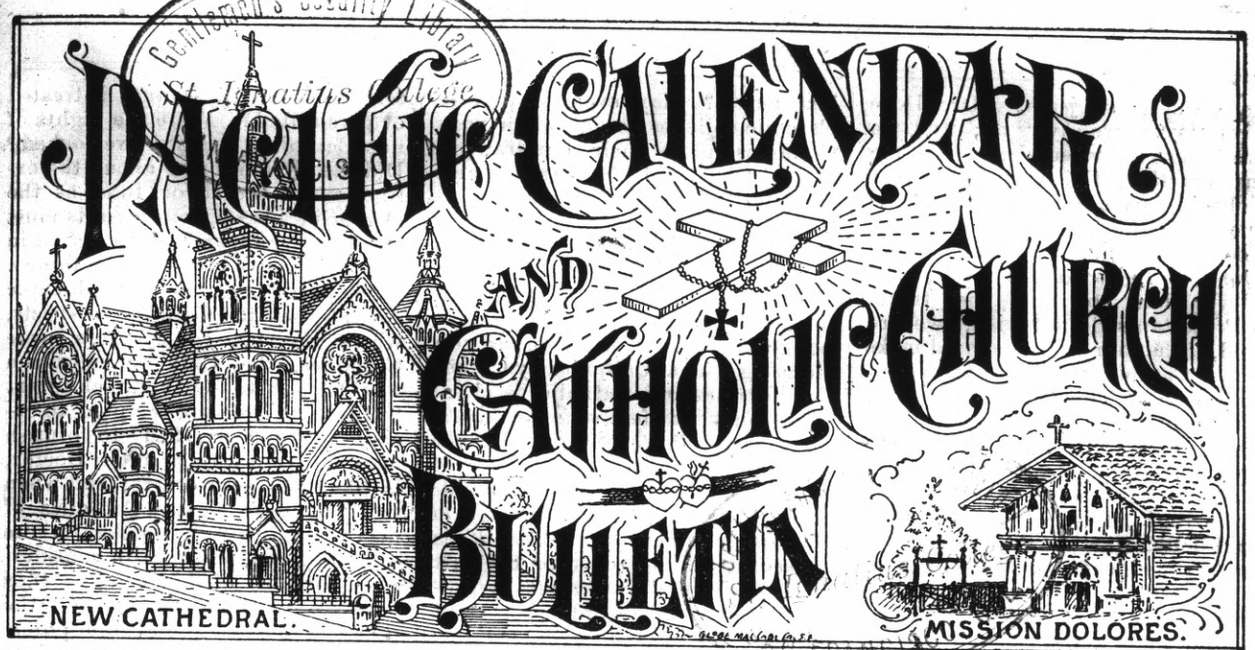

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VOL. II. SAN FRANCISCO, CAL., JUNE, 1894. No. 6.

A CONTRAST.

"By their fruits ye shall know them," said our Divine Lord of the false preachers of the Word, "by their fruits ye shall know them." A good tree cannot produce evil fruit, neither can an evil tree produce good fruit. "By their fruits ye shall know them." How vividly did all this come back upon us as we read the Pulpit Utterances contained in the *Chronicle* of May 14th, 1894. "The Public School System Discussed—Censure for the Board of Education—Several leading Protestant Divines speak on the same theme,"—was the information imparted by the head lines. A *discussion* of the public schools or of any other interesting topic is always agreeable to us, but if, in his sermon, the Rev. C. A. Hirst, D. D., intended to *discuss* the public school question he sadly missed the point. But what his intentions may have been is of minor interest to us, for it is not to his intentions or his wandering from the point that we would call attention but to his remarks and to the spirit that animated them—we would examine the tree and judge of its fruit.

"Withered be the hand which hauls down from our public schools the Star Spangled Banner and runs up the flag of Rome." That seemed to be the keynote, and was in a measure a climax in the sermon delivered by Rev. Dr. A. C. Hirst in Simpson Memorial Methodist Church last night.

"Amen," say we with all our hearts. "Withered be the hand that hauls down from any of our national institutions the Star Spangled Banner under which we have been born, and runs up any foreign flag;" and there is not a single truly Catholic heart throughout the length and breadth of the land that will not re-echo "Amen." We agree, Doctor, dear, on the keynote and climax but why have you inserted so much ignorance and bigotry between the two? You accuse your fellow Catholic citizens of being a pack of low, mean traitors, of being "an insidious, dangerous, aggressive and deadly foe" to our Republic. Of constituting "the Roman vote among us which is *for sale to the highest bidder.*" You accuse the President and the two great political parties of truckling to this infamous power. Having treated your fellow citizens thus, no one need be surprised at your treatment of the Pope and his delegate. "This Italian who cannot read a sentence of English comes among us to tell us what we shall do to educate our children, knowing nothing of our institutions, caring nothing for them, he comes here offering us this his impudent insult." Must one know at least a sentence of English in order to know something about our institutions? Did the Doctor have to learn at least a sentence of Latin, Greek, Italian and Spanish to speak about Hercules, Constantine, Italy and Mexico? Does the Doctor know nothing about Persia, India, Lapland and the aborigines of America, Australia or Oceanica because he does not know a word of their language? Fie! Doctor, if such be the fruit of which your mind and your heart are the root and branch, we would council a little self-examination for the fruit is not good. If your religion and that of the congregation that applauded your uncharity and ignorance and misrepresentation be judged by the synopsis given in the *Chronicle*, it is certainly not the religion of Christ.

The Rev. E. R. Dille took Meyer's history as the subject of his discourse. "Protestants," he tells us, "have no *index expurgatorins.* They say let in the light, and the church that cannot stand it let it go to the wall. It does not want our schools to make either Protestants or Catholics, but Americans.

This sounds very fair, but does the Doctor mean it? We thought that the Index Expurgatorins of Protestants was quite extensive—that it included the Pope, Indulgences, the Holy Eucharist and a host of other things. But whatever may be said of other Protestants, the Doctor certainly has his Iudex and he is prepared to use it with a vengeance. "It is war to the knife, and the knife to the hilt." We do not presume that the Doctor is speaking literally of real knives and of real Catholics into whose breasts he would burry the dagger to the hilt; we suppose that he is speaking metaphorically of Catholic teaching and influences, and if this be not expurgatorin with a vengeance, please tell us what is. He wishes the light to be let in, and we wish the same. But what is the light? Is it what Meyer has taught

on Catholic subjects? Dr. Dille says "yes;" we say "no;" and we are better informed about Catholic matters than Dr. Dille. Let the light in, but not every assertion is the light; there are error and falsehood and mental darkness. Truth alone is light to the mind, and Meyer has not told the truth. "Protestants do not wish," we are told, "that our schools should make either Catholics or Protestants, but Americans." This again sounds fair, but again we ask the Doctor's meaning. Does he by Americans mean men who are positively neither Catholics nor Protestants but merely indifferent believers or infidels? If so, I doubt whether the Doctor represents the ideas of the better classes of Protestants: or does he by Americans mean good, upright citizens, men of honor and unshaken probity prescinding from the fact of what definite form of Christianity they profess. If such be his meaning then the Doctor agrees with us and instead of attacking us should join with us in protesting against Meyer and Meyer's history for the purpose of the man and the book is to protestantize our public schools. But the serpent's head is hidden under the glistening coils.

"It will be a sorry day for the scheming priesthood when our long-suffering people fully awake up to the conspiracy being engineered from Rome against our public schools. And they are about weakened. Not much longer will they endure the meddling of a lot of celibate priests, bound by an oath of allegiance to a foreign ruler, with their dearest concerns, the education of their children."

Dear Doctor, do not allow your eloquence to get the better of your reason. Every celibate priest who is a citizen of our Republic is no *meddler* in its affairs, but is one who has as much right as you or any body else to form his judgments of persons and of things: freedom of thought, freedom of speech, freedom of action within the limits of the constitution are his right. He pays his taxes as we suppose that you do; he observes the laws as we suppose that you do; by what constitutional prerogative then do you set yourself up as an infallible dogmatizer to dictate to him what he should believe and do? And of whom are you speaking when you say "our people?" Are you speaking of non-Catholics? But no Catholic has ever pretended that the children of non-Catholics should be handed over to Catholic instruction? Nay even in private Catholic colleges to-day when non-Catholics place their children in them, the rights of parents and children are respected and non-Catholic pupils are not obliged to study Catholic doctrine. Are you speaking of Catholics? Then are you wasting your breath for if Catholics needed a champion they would not go to you. What then are you claiming? That Catholics by Catholic doctrines and Catholic teachers should not interfere *with the dearest concerns of Protestant parents, the education of their children*—and yet your whole sermons and your blood-and-thunder eloquence of "*war to the knife, and the knife to the hilt*" is caused by a like protest on the part of Catholics that *Protestants* by protestant doctrines and protestant teachers *should not interfere with the dearest concerns of Catholic parents. the education of their children.* Is this fairness? Is this true Americanism? Is this Christianity? "By their fruits ye shall know them." Misrepresentation, unfairness, the spreading of distrust and disunion are unsavory fruits and relegate Dr. Dille to the same orchard in which the Rev. Dr. Hirst thrives.

The Rev. Dr. C. O. Brown spoke of the public schools in Iowa. He appealed to special facts in a particular section of the country and argued from these what might be expected elsewhere in similar circumstances. This is the summing up of his facts. In Iowa *in districts* which have a *large Catholic population*, certain public schools were taught by Nuns or other Catholic teachers and had the catechism as a part of the school curriculum;—in other words, *in districts* in which the schools are supported *by the taxation of Catholics*, schools in which the *children* are *Catholic*, the catechism is taught. This is the only crime. Catholic parents paid their money that under State supervision their children might receive a good education; their desire was that the catechism should form a part of such education. Why refuse this desire any more than refuse any other reasonable desire of parents in the matter of the education of their children? Were the children worse taught? Are Catholic schools taught by Catholic teachers, schools in which the catechism is imparted, inferior in the secular branches to other schools? What of the Catholic Educational Exhibit in our own city last year, and the Catholic Educational Exhibit in Chicago? Was bigotry fostered? Were Protestants ill-treated or persecuted? Were the rights of non-Catholic parents overlooked? Did the system bring about the extinction of the school fund as the Doctor in his sermons asserts must eventually happen? We search in vain for even a hint of these things. The one offense, the unpardonable sin is that in Catholic districts, where the tax contributors were Catholics, the Catholic catechism was taught to Catholic children. "O reason," we are tempted to exclaim, "thou art fled to brutish beasts!" Your fifth prelude, Doctor, is like unto your others; and when you go on to accuse Catholics of perverting the public school where ever they can, and that in considerable portions of this country they have already accomplished the practical destruction of the public schools by transforming them into parochial schools *at public expense*," you are overlooking the fact that the *public* in those districts was *Catholic*, as you yourself tell us. "A tree is known by its fruits," and we are sorry, Doctor, that the fruits are so unripe in logic or in fairness.

And now the contrast. Side by side with this array of bigotry and ignorance, there is a briefer article on "Mission for the Men"—Father Finnegan's sermon on "The Mercy of God."

"The mercy of God is infinite and is ever extended to all who ask it. No matter how deep you may be steeped in crime one tear of contrition will cleanse you as white as snow. God's mercy should not be put aside until some future time. Never wait until to-morrow to repent. That to-morrow may never come. To-day is the day, and if the opportunity is not grasped an eternity in hell may be the result. This mission is your chance. Make it with all your heart and do not tempt the vengeance of a just God. We are not here to teach new dogmas nor to expound new truths. Our object is to rekindle the sparks of religion in your hearts and bring you back into the fold of Christ."

We have not made the contrast. It has been arranged for us in the *Chronicle*. Read the sermon once more and note the difference in their spirit. The fruit of sermons such as Father Finnegan's is a new life in the service of the Master, repentance and forgiveness, peace with others as they are at peace with God. There is no appeal to low bigotry, no striving after effect independently of truth, no narration of vulgar

stories, no war save on sin. Judge ye where the spirit of God is: "By their fruits ye shall know them."

CLOSING EXERCISES OF ST. VINCENT'S SCHOOL.

"Good!" Very good, indeed!" "Could not have been better!" Such were the remarks which could be heard on all sides on the afternoon of Tuesday, May 22nd. The occasion which brought so many people together was the Closing Exercises of this well-known school, and the cause of the remarks above noted was the very excellent manner in which a well-selected and highly-enjoyable program was rendered. That the entertainment was "good," that it was even "very good," that each young lady did well the part assigned to her, is but to say what truth compels one to say. The ten young ladies who on that day had received their well-earned diplomas took of course a leading part in the program arranged, and their many friends who were present have certainly much reason to be thankful to the kind Sisters of St. Vincent's for the careful and efficient training which these young ladies had evidently received. The essays were all good and well read. There was a clearness and conciseness in the expression of the different thoughts throughout the essays, and a firmness in the voice of the readers, which clearly proved that the minds that conceived the essays were not weak and inert, but strong and active minds—minds which had thoroughly mastered the subjects of which they treated—and minds too which if properly attended to are capable of producing something even better in future. Such were the salutatory address of Miss M. McRaith and the essays of Misses N. Sullivan and Mary Farry. But the valedictory address of Miss Eva Pooley deserves particular mention, as it was a masterly piece of rhetoric, replete with true wisdom.

The ten young graduates besides the graduation medals and diplomas, received each many other premiums for special subjects. The gold medal for mathematics was won by Miss Nonie Sullivan and special prizes for vocal music were given to Miss Genevieve Sullivan and Miss Agnes Ranken. The young ladies upon whom the graduation exercises were conferred were the Misses Ella Cronin, Eva Pooley, Nellie Holleran, Genevieve Sullivan, Nonie Sullivan, Mary Burnsted, Agnes Ranken, Mary McRaith, Rosie Kelly and Mary Farry.

Archbishop Riordan, with characteristic zeal, was present, and also the Rev. Fathers Foley, Brennan and Powers of St. Patrick's Church, and the Rev. Fathers Nugent and Gannon of St. Brendan's Church. Rev. Father Grey not being well did not attend.

At the close of the entertainment, his Grace the Archbishop after distributing the medals, diplomas and premiums, delivered a short address.

The only thing to be regretted was that the programme was not long enough, and that more of the junior pupils did not get an opportunity of coming to the front. When the entertainment was over the Archbishop made the remark that it was the best he had attended this year, but that it was also the first. Now, I venture to say that even though this instead of being the first was the last, yet his Grace would be forced to confess that this, if not the best, was certainly amongst the best.

May the school always continue to give such exhibitions and to turn out such graduates.

Lines Written by a Jesuit Father a Few Minutes before His Death.

When I am dying how glad I shall be
That the lamp of my life has been burning for Thee.
That sorrow had darkened the pathway I trod,
That thorns, not roses, were strewn o'er its sod.
That anguish of spirit full often was mine
Since anguish of spirit so often was Thine.
My cherished Rabboni, how glad I shall be
To die with the hope of a welcome from Thee.

Brother Justin, founder of the Catholic educational aystem on this Coast and of St. Mary's College, and organizer of St. Joseph's Academy in Oakland and of the institute at Martinez, arrived in this city Sunday, May 20th on the steamer Corona from San Diego. Upon his arrival he was tendered a reception at St. Mary's College in Oakland.

"A crank," says the New York *Sun* "is anybody who does not agree with you. If you don't agree with him that doesn't make you a crank, however. A crank is always on the other side." The advantage of this definition is that it does't hurt anybody's feelings, as no one is ever—or hardly ever—on the "other side."

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A PRAYER.

KATIE E. BLAKE.

When the shadows their pinions have lowered
In darkness o'er earth, sea and sky,
And the Night with her starry train gleaming
On her mission of peace wanders by—

When the crimson and gold of the sunset
Have faded to violet and gray,
And silence serene has succeeded
To the noise and confusion of day;

When borne to the ear on cool zephers
That flutter o'er valley and dell,
There comes like the ripple of music
The echo of some distant bell.

A thought in the eve seems engendered,
A thought not of earth nor its care,
But voiced in the bell's lowly pealing
And intoned in its deep wordless prayer.

A thought of the Hand that so gently
Guides the world on its swift speeding way,
And divides with omnipotent finger
The dusky-browed night from the day.

Of the reverence and deep adoration,
The duty and love that we owe
To Him, whose far seeing wisdom
Life's blessings can take or bestow.

And low in the dusk and the silence
I bend while the bells softly peal
And feelings of hope and thanksgiving
O'er my heart impulsively steal.

As the last lingering note slowly dying
Wings its flight to the far upper air
It bears to the throne of the Mighty
My wordless, yet heart-spoken prayer.

I beg not for beauty or riches,
I crave not for laurels of fame,
For glory will perish and vanish
And riches and beauty will wane.

I ask but that faith in His wisdom
May to me in my journey be lent,
And with the lot and position assigned me
I may always be pleased and content.

HEAVEN ON EARTH.

A pastor a celebrated speaker had preached an eloquent sermon about heaven. A wealthy member of his church met him the next day, and said, "Doctor, you told us a great many grand and beautiful things about heaven yesterday, but you didn't tell us where it is."

"Ah," said the doctor, "I am glad of the opportunity of doing so this morning. I have just come from the hill-top yonder. In that cottage there is a poor member of our parish. She is sick in bed with fever. Her two little children are sick in the other bed, and she has not got a bit of coal or a stick of wood, or flour or sugar, or any bread. Now, if you will go down town and buy fifty dollars' worth of things, nice provisions, fuel, etc., and send them to her, and then go and say, 'My friend, I have brought you these provisions in the name of God,' you will see a glimpse of heaven before you leave that little dwelling."

A FELLOW'S MOTHER.

"A fellow's mother," said Fred the wise,
With his rosy cheeks and his merry eyes,
"Knows what to do if a fellow gets hurt
By a thump, or a bruise, or a fall in the dirt.

"A fellow's mother has bags and strings,
Rags and buttons, and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care—not much, I mean,
If a fellow's face is not always clean;
Ahd if your trousers are torn at the knee,
She can put in a patch that you'd never see.

"A fellow's mother is never mad,
But only sorry, if you're bad;
And I tell you this, if you're only true,
She'll always forgive you, what e'er you do.

"I'm sure of this," said Fred, the wise,
With a manly look in his laughing eyes,
"I'll mind my mother, quick, every day;
A fellow's a baby that don't obey."

Apaism finds no roots in American soil. Its sole nourishment is found in the hearts of foreigners, who would convert America into a land of religious strife and enmity.

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LOCALS.

College of Notre Dame, San Jose, will hold its closing exercises June 6.

St. Mary's College held its closing exercises in Midwinter Fair grounds, May 25th.

On Tuesday, the 29th, a banquet was tendered Brother Justin by the graduates in the Maple Hall of the Palace.

The Sodality of St. Ignatius is multiplying in numbers; twenty-five new members came in last Sunday—fruits of the mission.

A number of boys and girls made their First Communion at St. James' Church, 23rd and Guerrero streets, on Sunday, May 20th.

College of Notre Dame, 16th and Dolores Sts., held their closing exercises May 30th. A fine programme was well rendered.

On Sunday, the 27th, at 2 P. M., the annual meeting of the graduates of St. Mary's College was held for the election of officers, at which Brother Justin was present.

The entertainment at the closing exercises of the Preparatory Department of St. Ignatius' College took place at the College Hall, Van Ness Ave. and Grove St., last Thursday.

The regular and extra prizes will be distributed and degrees conferred on Monday, June 4th, at 9:30 A. M. There will be a Mass of Thanksgiving in the church at which the friends of the pupils will be invited.

A good musical and literary entertainment was given by the pupils of Our Lady of Mercy's Academy, May 21st, and was thoroughly enjoyed by both the pupils and their audience. The hall was crowded, every seat being occupied and many pupils had to stand.

The pupils of St. Peter's School gave a musical and literary entertainment Tuesday, May 22nd in the hall of the school, and they were greeted by a large audience. The programme consisted of twenty-seven numbers and was well carried out.

The entertainment and exhibition for the higher department of St. Ignatius' College will be held Monday, June 4th, at 7:45 P. M. It will consist of a Scientific Lecture in two parts. First part by B. F. McElroy, second part by A. H. Giannini. The musical programme will be furnished by the Symphony Amateur Orchestra under the leadership of Prof. Sauvelet.

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One of the most successful Missios ever given in this City was brought to a close Sunday evening, May 20th, by the Rev. Fathers Moller and Finnegan, at St. Ignatius Church. Numerous conversions were made and many are under instructions During their stay on the Coast, Missions will be given in St. Joseph's, San Jose; St. Clare, Santa Clara; also at St. Peter's and St. James, this City, and St. Patrick's, Oakland.

Young Men's Institute Day at the Fair, June 30th, promises to be a grand success. The various committees were in session last night at the society's headquarters. The Hall Committee reported that Pioneer Hall had been engaged for the Grand Council meetings from June 25th to 30th. Institute Hall has been selected for the session of the Supreme Council to be held in this city on June 25th.

CATHOLIC LADIES' AID SOCIETY.

Seventh Grand Council will convene at Hotel Del Mar on June 6th.

A Council will be opened with High Mass at Holy Cross Church, Santa Cruz.

All the space in Hotel and cottages is engaged, so the attendance is already assured.

Although it is a short term the relief work amounts to over ten thousand dollars in less than nine months, so much for the good the C. L. A. S. is doing. God bless our good ladies.

The Church Progress of St. Louis says: "The papers publishing Zola's "Lourdes" have a desperate fake on hand. Sorry for the *Examiner*. But then they think to catch Catholic subscribers, don't you know.

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ACTS, NOT WORDS.

The Cardinal-Vicar of Rome on the Social Question.

His Eminence Cardinal Parocchi, vicar of his Holiness, delivered a very remarkable address at the closing of the Catholic Congress recently held in Rome, of which the following may be taken as an adequate summary:

"The social question is of such a nature that it comprehends all others, yet we hear nothing spoken of but politics. Everywhere, in all classes of society, there is the itching to pose as a politician and to give a solution of the problems connected therewith. Since 1848 it has been the only subject discussed. No attention is paid to the well-being of populations, except to place it in a distant future that never arrives. But if the slightest political incident occurs everyone is in a state of commotion. For example, the whole world is agog at the reconciliation between a sovereign and his minister, to whom, perhaps, he had shown for some time a certain coldness. In the meanwhile the true interests of the people are neglected, the social question forces itself into view, and will end in crushing politics. Up till now the politicians of the day have had but one maxim: 'The rich shall always be richer and the poor always poorer'; but the crowd of starving ones are now responding to this by brandishing the axe and lighting the incendiary torch, whilst crying out to the classes: 'It is we who are going to be rich, and you—you shall know what it is to taste of poverty.' Nor can the propagators of modern Liberalism complain of this. After all, they are but reaping where they have sown. The principles they have preached are materialism in philosophy, atheism in morality, fatalism in jurisprudence, and voluptuousness in æsthetics. They have ruined the Christian family by the introduction of civil marriages, oppressed the Church by attacking her liberty, and undermined society by irreligion. The young author of the outrage at the Hotel Terminus in Paris—what is he but a product of their doctrines?

What, then, are Catholics to do to conjure away the perils of the social question? The answer is clear. They must oppose to the pernicious doctrines of Liberalism the theory and practice of the Catholic religion. The encyclical *Rerum Novarum* is the grand charter of the social *regime*. But to apply it, acts are required, not idle words. Look at the corporations of the middle ages, and the numberless other works of a social and charitable character established by Catholics. Work away, then, work hard, and above all do not lose sight of the teachings of the Pope."

Those who have had the good fortune to listen to the well-weighed and learned eloquence of the Cardinal-Vicar will be able to understand the effect the above discourse produced in exciting the enthusiasm of the members of the Congress.

The A. P. A. have drawn up a declaration of principles for publication. Amongst them is one affirming that "We uphold the Constitution of the United States." The Constitution of the United States declares that there shall be no religious test for office. Yet the base principle of Apaism is the application of a religious test for office. This is how the A. P. A. upholds the Constitution.

CORRECT THING FOR CATHOLICS.

It is the *Correct* thing:—

To always be in time for mass and other services in the church.

To take holy water upon entering the church.

To make the sign of the cross on the person and not in the air.

To genuflect upon the knee, and to have it touch the floor.

To remember that the King of Kings is present on the altar, and to order one's conduct accordingly.

To avoid whispering, laughing and looking about in church.

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HOLY CROSS PARISH.

SAN FRANCISCO, May 24, 1894.

In the last issue of the CALENDAR we noticed an attack on our society (Young Men's Society of Holy Cross) by the St. Francis' Society. In the article they accuse us of being blowhards, of following in their footsteps and also of refusing to accept their challenge to compete with them in various games.

In answer to their statement of being leaders in having a gymnasium in connection with these societies we would say that we did not think the St. Francis' Society had the audacity to call a broken down stationary bicycle and a rowing maching a gymnasium. Our assertion was, and we still stick by it, that the Y. M. S. H. C. was the first society of its kind to have a full equipped gymnasium. We would like to ask the St. Francis Society if they did not have to get a copy of our Constitution and By-Laws to guide them in their organization.

Regarding the claim that we refused to accept their challenge, we would state the following facts so as to set ourselves right before the public. Some time ago through the medium of the press they challenged us to met them in various games. Upon reading this challenge a committee from our society went over to the headquarters of St. Francis Society to arrange games with them, but like all bluffers, they found a way to crawl out of a meeting with us. They gave the lame excuse that a Fair was about to be held in their parish, but as soon as it was over they would let us know and then talk business with us. Judging by the way they have refrained from conferring with us the Fair is still running.

We think the St. Francis critic is a fair specimen of a narrow-minded sorehead who took the opportunity of hiding behind the press to vent his outraged feelings upon a society that is far ahead of the one he represents. The character of the man is very plainly shown when because his team is defeated in a ball game he tries to escape the humiliation of defeat by saying the umpire cheated; a nice baby act for a man.

We want to meet the St. Francis Young Men's Society in any or all games or sports indulged in by members of both societies, and if we are defeated we will not whine and cry out the umpire cheated.

Now, St. Francis if you are game, you can show same by accepting this defy. All we want is to have a try at you.

CHAS. CASASSA.

ST. PATRICK'S SCHOOL.

Those who were fortunate to be present at the closing exercises of the above school on the afternoon of May 26th, went away well pleased with the admirable manner in which the program was carried out; and many were the blessings which were poured upon the heads of these manly little boys for the two hours hearty enjoyment which they had given to their assembled friends Each boy performed his part in a most creditable manner, and to single out any one particular boy for special praise would not under the circumstances be fair to others. They all did their parts so well that some who were present and who were not prepared beforehand for what St. Patrick's boys can do, must have been really astonished. The recitations were good; the dialogues were especially interesting and amusing; the choruses were very creditable for juniors and were most inspiriting, whilst the calisthenics, which were after the boys own hearts, were all that could be desired. The program being completed, Rev. Father Grey, after having distributed the many premiums to the deserving amongst the boys, gave them a few words of advice as to how to conduct themselves during vacation. Thus their scholastic year was brought to a close, the doors of the school were thrown open and the three hundred young lads marched out to "join the great army of the unemployed."

If we knew the name and address of the man who set fire to an orphan asylum in Ottawa last week, from which 300 children were with difficulty rescued by the Sisters, one of whom was seriously injured by jumping from a window, we would send them to the A. P. A. for its medal and reward of merit.—*Sacred Heart Review.*

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READ AND REMEMBER.

Readers of a Catholic paper should pay particular attention to the advertisers that patronize its columns. Never was there more reason for this than nowadays when a strong secret organization is working might and main to boycott Catholics and refuse them business, social and political support. Turn about is Fair Play and Catholics when forced can take a hand at that game as well. All the advertisers in this paper—and there are a good many too when you come to look at it—are reliable people and deserving of Catholic support. They are not all Catholics but they are broad gauged merchants who are lending their support to a Catholic paper and deserve in return the Catholic trade. Catholics should make their influence felt by giving them their trade.

It is not generally known that Traynor, supreme head of the A. P. A., is also grand master of the Loyal Orange Lodges of Canada and the United States. This is a significant fact and shows beyond peradventure how un-American Apaism is, stamping it at once as imported Orangeism under the same domination as that fanatical organization in Canada. It is well also to note the title of the Orange Society: "*Loyal* Orange Lodges." *Loyal* to whom? Why, of course to the British Queen. And these are the patriots who are so zealous for the protection of American institutions!

Thirty young men have just finished one months retreat at the Sacred Heart Novitiate. How beautiful to consecrate their youth and innocence to God, their Creator.

SUPPRESS THEM.

There are no less than a dozen so-called commonweal armies heading towards Washington. To seize trains, destroy property and intimidate the people through whose territory they are passing seems to be a regular part of the "Industrials" program. In other words, the Industrials march on with the presumption of an invading army, doing what they please, taking what they please; in short as if the U. S. belonged to them. The farce has lasted long enough. It becomes the duty of the authorities in the states where these tyranny armies form to dissipate them in the first instance: It is sheer nonsense to prate about the rights of citizens to go to Washington to petition Congress in the face of the irregular and illegal methods and high-handed proceedings of these lawless crowds. The State authorities who countenance or tolerate the formation of such gatherings are recreant to their public duties. To sympathize with the so-called Industrials is not to sympathize with the workingman, but to lend aid and abet the socialism and anarchy nesting in the wild imagination of cranks, bummers and tramps.

Rev. Michael Nash, S. J., chaplain and teacher of Holy Cross College, Worcester, Mass., has just celebrated the fiftieth anniversary of his connection with the Society of Jesus. At the beginning of the war, he, and five of his brethren, were sent from Fordham College as chaplains to the seat of war. Father Nash was appointed by request to the Sixth New York Volunteers (Wilson Zouaves, who formed part of the Army of the Department of Florida, later Army of the Gulf, under Major General B. F. Butler—the idol of his troops—and finally the Nineteenth Corps, under Banks. Being the only priest in that corps, Father Nash had ample room for the exercises of his ministry. During the two and a half years of his chaplaincy he never had a day's furlough, never slept under a roof.

Archbishop Corrigan's letter to the New York *Churchman* in answer to its assertion that there had been a disagreement between the Apostolic Delegate and His Grace of New York, was pertinent and characteristic. Its brevity spoke volumes. The Archbishop said that had Mgr. Satolli chosen to "thwart" him in the administration of his diocese, he would have obeyed him instantly and to the letter. Here is a great example of obedience in a high place. May it be a salutary lesson to that ready obedience in lower places, so essential to order and peace.

CHARITY MOST NOBLE

WORK OF THE LITTLE SISTERS OF THE POOR IN ROME.

Description of the New Home For the Aged Destitute Erected In the Eternal City—A Model Institution on the Palatine Hill.

On one side of the Palatine hill, quite past the Golden House of Nero and the ruined halls of the Cæsars, has been erected a beautiful home for the aged destitute, under the charge of the Little Sisters of the Poor—that society of devoted women, banded together a little more than half a century ago at the mother home in that quaint old Brittany town of Rennes.

The date of the foundation of the order was 1840. It began its work in the most humble way, and its capital consisted of faith and courage, undaunted zeal and pure devotion. Yet it has grown in a half century so that homes have been established in France and Italy and England and America and Algiers and Turkey and the Indies and in Australia, while in our own country what representatives of true charity are more honored than those simple, modest women, whose quiet tread and long black gowns and white coifs and true and earnest lives have brought them reverential affection from the throngs who have learned to know them as personal friends and who are willing, even the poorest and most debased among them, to cry as with one voice, "God bless the Little Sisters of the Poor!"

But to return to the Little Sisters in Rome. The "Picole Suore dei Poveri," as the plain black letters over the arched gate of the high wall that guards their Roman home from too curious gaze tell us they are here called, came to the Eternal City just 12 years ago. Their first home was a small house on the Via Giulia; their first "care" was one poor, deserted old woman; their own first number was six.

In those days of beginning the noble and utterly self forgetting character of the sisters and their institution was not understood, and many and bitter were the trials they were obliged to overcome. Now they are recognized as one of the most beneficent forces that ever came to the salvation of the outcast.

The position of the new Roman home of the sisters is one of the finest in the city; high and dry and bathed in pure, fresh air mellowed by golden sunshine. The very atmosphere of the place is full of reviving power. The view is superb, sweeping the whole country—hills, plains, temples, palaces and ruins—for many miles around. At the sunny side slope of the home there is a thrifty vegetable garden, and in the center—for, like nearly all other Roman buildings, it is open in the center—there is a fine cor-

tile, with fountains and pink oleander trees and palms and a beautiful Madonna. There is this difference in the construction of the Little Sisters' home and the majority of the Roman buildings, though—that for the most perfect entrance of sunlight and fresh air, one side of the building, that toward the hill slope, is left open, so that, with only a light fence between, the kitchen garden follows the cortile, and then there is terrace beyond terrace of trees and private gardens leading down straight toward the heart of the city.

The people who inhabit this beautiful home and receive its kindly care are of many nations, and, as I have already said, their admission card is "Necessity." The mother home in France receives them at 60 years of age, but here they must be 70, and, recovering rapidly after their admission from all the pitiful ills deserted old age is heir to, they live to an almost phenomenal number of years. Three hundred old people are cared for all the time, and applicants for admission, who wait in scores, may not come in, owing to lack of room, until death makes a vacancy.

Those of the men who are strong and understand the trades may work at the making of furniture needed for the home, while others manufacture all the shoes required both for sisters and for pensionnieres. Some of the women move around as busily and as deftly, employing themselves in light household duties, as if they were in bright, sunny homes really their own; others, as they sit on the verandas or in the long salon, knit and sew and chat, and still others help to keep the household clothes in order. They all look the embodiment of happiness, and many of them are extremely winning in their sweet gowns or clean, comfortable coats, and they all welcome one with a gracious and courteous hospitality that is touching. This is the home they have found at last—these poor wanderers the world has left to toss about as best they might for weary years—but, directly they have a home, they open wide its doors and offer you its best with the pathetic eagerness of those who have learned bitterly to know what it is to be "outside" and to possess absolutely nothing, not even a friendly smile, for season after season. But although the "family" of the sisters is, as a rule, a very happy one, there are exceptions, for it must be remembered that the majority of these old people have fully entered their second childhood, so many times they must be favored and regarded and pacified like children.

The expense of the place, even with its now regular contributions, is very great. For bread alone 1,000 lire a month ($250) must be expended, while the wine costs a little more than half that sum for the same time. Simple games are allowed in the proper season, and many indulgencies which seem small to us, but are great to them, are granted.

But everything is real and simple here. The rules are few and gentle, and the day's programme is an easy one. The first mass is at 6, but in the winter time the majority of the inmates are "indisposed" at this early hour, recovering very shortly thereafter, though, and all appearing at table when the clock strikes 7 for the breakfast of cafe-au-lait, or coffee or milk alone, and nice, fresh bread.

After breakfast they may assist as they like about the household matters, or they may chat and dispose of themselves according to their own desires. At 11:30 the sisters perform the midday religious exercises, and the inmates go to their rooms and repeat the "rosario." At 12:15 they dine. After dinner all the chairs and settees on the balconies and verandas and the easy chairs in the salas are filled with dozing, nodding old people, each enjoying a siesta of longer or shorter duration as may please him. At the ringing of the chapel bell at 5 o'clock they attend service conducted by one of the sisters in the chapel. After church supper is served, and then they may again walk in the garden, chat or sleep until bedtime. At 9, when a sister makes the good night rounds of the dormitories, every one must be in bed or beside his bed.

There is a nice little library connected with the home, and there are always the daily and weekly journals, so that the disposition for reading may also be gratified. As a rule, lights by the bedside are not allowed, but if an inmate wishes to furnish one and has proved himself careful he may be thus indulged.—Boston Herald.

DAINTY RIBBON WORK.

It Has Its Fascinations and Is Worth a Trial In These Modern Times.

Given the exquisitely tinted ribbons now obtainable and a proper appreciation of what is applicable to the materials used, a very dainty old world effect may be produced by the employment of these tiny Chinese ribbons, reminding one irresistibly of the days of powder, patch and hoop, and eke the sedan chair. Of course it would be absurd to attempt to adorn anything large with a design in ribbons, for the petite buds and blossoms it is alone possible to produce by their means would be completely thrown away on a large surface.

A dainty trifle, such as a reticule, is just suitable for the purpose. Indeed it is on these old fashioned bags, long laid by and forgotten, that we often find specimens of ribbon work, maybe faded and stained with damp, but still beautiful, and, above all, curious. Many a garland is cunningly wrought on rich soft black or dove colored satins, of a make never to be met with in our times. There is nothing more appropriate to an old Chippendale slide screen than one of these quaint posies, embroidered on a delicate satin foundation. It is best done in a frame, says The Housewife, which furnishes the following:

The leaves and petals of most flowers are formed by one stitch of the ribbon, taken through with a large eyed chenille needle. The petal, when formed, needs to be carefully spread out and arranged with a pin, and care must be taken that the ribbon twists not. Centers of flowers are made with French knots of the same material, although I have come across examples in which chenille was employed for that purpose. All stalks and stamens being put in with a fine, glossy make of silk (filofloss answers admirably), the effect is light and delicate in the extreme.

One of the blush roses takes much time and patience to accomplish, a mass of shell-like petals formed by a curious mode of gathering up the ribbon, sewed round and round from the rose colored center to the pale outer petals, on a cardboard foundation afterward to be attached to its proper place.

A mite and a blessing, given to one of His, may be a talent at usury in the Treasure House of Eternity.

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Mr. Slattery will be pleased to see his old friends at his new quarters.

THE CRIME OF CELIBACY.

The following article is from the *Santa Clara* magazine, May number, and from the pen of its able editor Carrie Stevens Walter:

Much has been said recently from various sources, about the celibacy of the Catholic clergy, and various arguments have been offered to prove that sexual continence is wrong and unnatural. These arguments have been employed by enthusiasts who seem not to be aware that in proving their proposition, they are proving too much.

If sexual purity is wrong and unnatural in men or women who for religious purposes remain celibates, then it is "wrong and unnatural" for every man or woman, who, for any other reason elects to remain unmarried. If the act of sexuality be essential to the moral and physical welfare of every man who has attained to man's estate, then is it equally necessary for every woman who has attained to her womanhood. Because, to assert that an act which involves two people is wrong for one and right for the other, or a means of health and grace for one and not the other, is to assert an absurdity.

Very well; then supposing we fix the age of necessity beyond which it is a violation of divine law to live a life of continence, at, say twenty-one for the man, eighteen for the woman. Must we believe that every man or woman who remains unmarried beyond this period, must either indulge in illicit relations or else live a "wrong, unnatural life?" Are we to belive that the sweet Christian woman who has remained unwed until she is thirty years of age, has been living for twelve years a life of impurity? Are we to believe that the noble, Christian gentleman, who, at thirty-five takes upon himself the sacred obligation of marriage, has been for fourteen years the regular patron of a brothel?

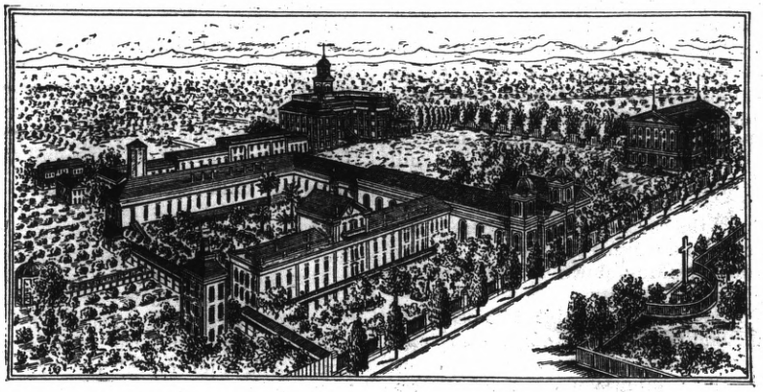
If we believe this, we must, to be consistent, also believe that every husband who is compelled to be separated from his wife beyond a certain length of time, and the wife from whom he is thus separated, must be adulterers. What a monstrous thought!

Modern physiology is coming grandly to the rescue of social purity in proving the utter falsity of these arguments for the "necessity" of the sexual relation. It is shown that the tide of sexuality in a man or woman can be turned from ordinary channels and made to do duty in higher spiritual lines—developing grander inviduals, thereby; in fact that it is not only possible for well sexed men and women to live strictly continent lives, but imperative in many instances for them to do so.

Where comes into the world greater suffering and disease and sin, through celibacy or promiscuous and perverted indulgence in sexual relations? I believe God's laws are stern and inexorable in this matter; they take no cognizance of the "needs" of weak or morbidly sexed people. Therein is written that the sexual act was intended for one purpose and only one—procreation. Every liberal physiologist knows that beyond this there are no lines of "thus far and no farther."

I believe that nine hundred and ninety-nine cases of married inharmony out of every thousand arises because of the disgust engendered between the pair on account of indulgence in perverted sexuality—a *lust* relation instead of a holy love relation.

Men have got to get over this old, ridiculous belief in the "need" that justifies the sacrifice of somebody's daughter to the brute necessity of somebody else's son who is not ready to marry and must therefore patronize the brothel or live a "wrong and



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unnatural life." Possibly, perverted sexuality has too strong a hold on the average man of to-day to be amenable to any "bi chloride of gold cure." It is to the generation of young men coming on, that we must look for an elevation of the moral thought upon this subject If I teach my boy (as I have taught two) that he has no more right before God or man to degrade his manhood by sexual impurity—than the sweet sister whom he regards as an angel of purity, though he may remain unmarried all his life, I have contributed my mite to the world's re generation. Let other mothers and teachers do the same. Boys have been taught too long that sexual license and impurity are manly and but what should be expected of them. It is time to draw the line.

The dreadful Breckenridge case has startled our country into wholesome sensible thought on this matter. Thank Heaven, one man, Judge Wilson, was grand enough to stand before an American jury and proclaim the holy gospel of sexuality—equal purity for both, or equal blame. But the truest work must come from quiet home teaching. Then, if for any purpose whatever, men or women elect to remain celebates they can do so without being subjected to the vile mud slinging, of which we are having many examples just now.

I would ask again: which has demanded the aid of more doctors, lawyers, policemen, courts of justice, hospitals, foundling asylums, insane asylums, suicides' graves, homes for feeble minded children, abortionists, not to mention a larger list of horrors,—the clean souled celibate, who proudly boasts: "My strength is as the strength of ten, because my heart (and my whole body) is pure;" or the lawless dabauchee, whose "needs" require promiscuous sexual indulgence, who is the miserable slave to a disgusting habit (for all sexual relation is that, which is unprompted by pure, conjugal love,) who knows nothing whatever of the glorious freedom one feels who can say to his lower nature "*I* am your master, *you* are merely my servant?"

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YOUNG MEN'S HOLY NAME SOCIETY OF ST. DOMINIC'S CHURCH.

Of the many attractions connected with St. Dominic's Church, one of the most beneficial and instructive is the Young Men's Holy Name Society.

This Society was organized on Sunday, January 10th, 1892, in St. Dominic's Hall, by the Rev. Father Dyson, O. P., to promote the religious, intellectual and social advancement of its members.

Since its organization the Society has prospered, and at this present date comprises one hundred and fifty Catholic young men, many of whom are prominent in professional, mercantile and social circles of this city.

The meeting hall of this society is spacious, being handsomely furnished, fitted up with a billiard table, card tables, a piano and also an excellent library, containing works of the most popular authors, magizines, weekly papers, etc.

While the members of the society partake of the social and intellectual features of this organizaton, they do not neglect their religious duties; three times a year they approach the Holy Sacraments in a body, and it is both a pleasing and interesting sight to see them, decorated with the emblem and badge of the society, march in a body to the altar-railing of St. Dominic's Church to receive the Blessed Sacrament.

Once a year a spiritual retreat is held in the society's hall, which on this occasion is converted into an elegant chapel; the members assemble there to listen to the instructions imparted to them by the Spiritual Director of the society. The social features of the society are many, but the most popular are the banquets given by the members, and many an enjoyable evening has been passed by the young men of the society in company with the reverend clergy of St. Dominic's Church.

The Young Men's Holy Name Society will hold their first picnic and re-union at Shell Mound Park, on Wednesday, June 6th, 1894, which promises to be a grand success. The members are confident that the receipts from this event will enable them to procure a gymnasium second to no society in this city.

This society feeling the want of an enterprising Catholic journal, at their last meeting endorsed the PACIFIC CALENDAR, and in the future, copies of this paper will always be found in the reading rooms of the Young Men's Holy Name Society.

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3	**Sun.**	**3d after Pentecost.** St. Clotilda, Q. France, 545
4	Mon.	St. Francis Caracciolo, F. (Minorites, 1608).
5	Tues.	St. Boniface, Bp. M. (Apostle of Germany, 754).
6	Wed.	St. Norbert, Bp. F. (Premontre, 1134). St. Jarlath, Bp.
7	Thurs.	St. Robert, Abbot (1139)
8	Fri.	Octave of the Sacred Heart of Jesus. St. Medard, Bp. 545
9	Sat.	Saints Primus and Felician, Martyrs (286).
10	**Sun.**	**4th after Pentecost.** Our Lady of the Street.
11	Mon.	St. Barnabas, Apostle (61).
12	Tues.	St. John Facundus (O. S A., 1479).
13	Wed.	St. Anthony of Padua (O.S. F., 1231).
14	Thurs.	St. Basil the Great, Bp. D. (379).
15	Fri.	Saints Vitus and Companions, Martyrs.
16	Sat.	St. John Francis Regis (S.J., 1640). The great Revelation of the Sacred Heart, 1675.
17	**Sun.**	**5th after Pentecost.** St. Botolph, Ab. (655).
18	Monday	St. Mark and Marcellian, Martyrs (286).
19	Tuesday	St. Juliana Falconieri, Virgin (Corpus Christi, 1340).
20	Wed.	St. Silverius, P. M. (538). St. Florence, V. (630). Blessed Margaret Mary enters Paray, 1671.
21	Thurs.	St. Aloysius Gonzaga, Patron of Youth (S. J., 1591).
22	Friday	St. Paulinus, Bp. (353). St. Alban, M. (303).
23	Saturd'y	St. Etheldreda (Queen, 679).
24	**Sun.**	**6th after Pentecost.** Nativity of St. John Baptist
25	Mon.	St. William, Abbot (1142).
26	Tues.	Saints John and Paul, Martyrs.
27	Wed.	St. Ladislas, (King, Hungary, 1095).
28	Thurs.	St. Irenæus, Bp. M. (Lyons, 205). Feast of the Sacred Heart raised to highest rite for the Church, 1889
29	Fri.	Saints Peter and Paul, Apostles (67).
30	Sat.	Commemoration of St. Paul, Apostle.

Abbreviations: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.-Doctor. O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V.—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C.P.—Passionist.

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St. Patrick's Church.

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m. Masses on week days at 6.30, 7 and 7.30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8.30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8.45, 9.30 and 11 a. m. (The mass at 9.30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7.30 p. m. Daily Mass—7.30 a. m.

St. James' Church.

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Benediction, 7.30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets Rev. Raphael de Carolis, Pastor.

Masses on Sundays at 7, 9, 10.30 a.m.

All Hallows' Church.

Location, e. s. Susquehana street, near Railroad avenue, South San Francisco. Rev. T. Fitzpatrick, Pastor.

Masses on Sundays at 7.30 and 10 a. m., and on week days at 7.30 a. m. Vespers at 7.30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6.30, 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10.30 a. m. Vespers at 7.30 p. m. Mass on week days at 7 a. m.

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Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. Rev. Thomas Larkin, Rector.

Masses on Sundays and Holydays at 7, 9, 11 a. m. Vespers, 7:30 p. m. Week day Masses at 7 and 7:30 a. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector.

Masses on Sundays at 6:30, 8, 9, 10:45 a. m. Vespers, 7:30 p. m; week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30, a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a.m. in the church on Holydays for children.

Notre Dame des Victoires (French).

Location, Bush street near Stockton. In charge of the Marist Fathers.

Masses on Sundays at 7:30, 9, 10:30 a.m. Vespers at 7:30 p. m. Masses on week days at 7, 7:30 and 8 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street,

Masses on Sundays and Holydays at 6, 8, 9 and 10.30 a. m. Vespers at 7.30 p.m.

St. Rose's Church.

Location, Brannan street near Fourth. Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5.30, 6.30, 7.30, 8.30, 9.30 and 10.30 a. m. Rosary at 7.15 p. m. Vespers, 7.30 p. m. Sermon and Benedlction at 8 p.m. Masses on week days at 5, 5.45, 6.30, 7.15 and 8 a. m.; Rosary and other Devotional Exercises at 7.30 p. m. Gentlemens' Sodality at 7.30 a. m., Father Pinasco, S. J., Director. Ladies' Sodality at 7.30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality at 8.30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, for males only, 7 to 9 p. m. (Sat).

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8.30, 9.30 and 10.30 a. m. Vespers, 7.30 p.m. Mass on week days, 7 a.m.

St. Boniface's Church (German).

Location, Golden Gate avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays and Holidays at 5, 6, 7, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m. Masses on week days at 5, 6, 7.30 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. Butte and Solano, Potrero. Rev. P. O'Connell, Pastor. Masses on Sundays at 7 and 10 a. m. Vespers at 7.30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School at 9.30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street

Masses on Sundays at 7, 9 and 10 30 a. m. Vespers, 7.30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church.

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

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Not a Great Error After All.

We find the following somewhat startling item in one of our exchanges:

"Rev. Fathers Smith, Cullen and Otis, of the Pugilists, New York, opened a mission April 15, in the Church of Our Lady of Mount Carmel."

Perhaps some good people will be shocked to see the Paulist missionaries referred to as "Pugilists." But the type-setter's error wasn't so great a mistake after all. The Paulists are pugilists, and good ones, too, for haven't they knocked out Satan many a tim ?—*Catholic News.*

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ST. PATRICK'S PARISH EXCURSION AND PICNIC.

A most enjoyable day is assured to all who attend the Excursion and Picnic of St. Patrick's parishioners to Schutzen Park, San Rafael, on Thursday June 7th, '94. Nothing has been left undone by the committee to make this day one that will be long and pleasantly remembered by those who attend. Valuable and numerous gate prizes are to be offered. No one, from the youngest tot who is able to stand erect to the oldest sport-lover on the ground, who will not find some game or contest in which he or she can take part. The trip on the bay, the ride on the train, the beautiful scenery to be witnessed from both these means of conveyance, and then all the accommodations and means of enjoyment that this beautiful Schutzen Park affords; round trip ticket, admission to the park, and all for 50 cents for adults, 25 cents for children under 12 years of age. The celebrated Park Band has already been secured for the day, whilst Professor Tim McCarthy will make many feel that they are in the old land at the "Race or Pattern." All are coming, so you may as well come along. Boats leave Tiburon Ferry at 9:10, 11, 12:35 A. M. Trains leave park at 3, 4, 5, 5:15 P. M.

"Patriotism, its Duty and Value," is the title of an able address by his Grace, Archbishop Ireland, published in pamphlet form. It should be in every Catholic home and reading-room. For sale at the well known book-store of A. Waldteufel, 721 Market St.

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THE following announcement is deserving of more than passing notice, from the simple fact that, *A. B. FLOWER,* formerly connected with some of the leading Galleries in the east, and **E. D. BRYANT,** late with Marceau of San Francisco, have purchased the Gallery at **No. 1140 Market Street,** and we will give the public as good work as any in the city, at reasonable prices.

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TO EVALEEN.

Do you think that in Memory's garden,
One flower blooms fairer than thee?
Do you think that my thoughts never wander
To a land far across the blue sea?

For you tell me that I have forgotten,
That the distance which keeps us apart,
Hath unloosened the bond of affection,
And shattered its hold on my heart.

Ah! could you but know love, how often,
When even's still hour is nigh,
And the day-god in beauty enshrouded,
Descends in the fair western sky,

I dream of the calm twilight hours
That in childhood together we passed;
And the day-dreams we fancied substantial,
Enchantments too fragile to last.

I list to the songs that you sung me,
The stories, still new, tho' oft told,
And still see what fancy would paint me,
And frame in the purest of gold.

There are scenes which may not be forgotten,
And memories which never can die;
There are flowers in the heart that ne'er wither,
Tho' planted in days long gone by.

There are longings which time cannot smother,
Nor can absence heal over a sore
That the parting from dear ones inflicteth,
And that eats at the heart's inmost core.

Oh! say not that I have forgotten,
And deem me not faithless, untrue;
For of all that is claimed by affection,
There is none that is dearer than you.

And a star through the dark clouds is shedding
Bright beams to the Future, unborn;
'Tis Hope, which with magical beaming,
Is lighting the now unseen morn.

When we'll meet as we long ago parted,
United in Love's magic glow;
And ne'er again part till we journey
Where Eternity's waters will flow.

ANNIE DOYLE
College of Notre Dame,
City.

League of the Cross Entertainment.

Saratoga Hall was crowded Monday night with friends to witness the competitive drill of Company A, L. C. C. The drill for privates was won by Edward M. Deasy, while First Sergeant McGee carried off the honors in the contest between non-commissioned officers. The evening's entertainment was closed by the ceremony of mustering in Company F, the sixth company in the League. Following is the entire programme of the evening: Remarks, Captain Frank S. Drady; cornet solo, Miss Pearl Noble, accompanied by Miss J. Heffernan; recitation, Frank Smith; selections, Company A. Glee; Recitation, Virginia Gonzalez; drill, Company A, L. C. C., Capt. Frank S. Drady, Commanding; competitive drill, for the "Official Medal," Privates; competitive drill, for the Rev. Father Yorke Medal, Non-commissioned Officers; awarding of medals, Colonel Wm. P. Sullivan, First Regiment, N. G. C.; Mustering of Co. F, L. C. C., Colonel W. P. Sullivan.

SANTA CLARA COLLEGE DAY.

The programme for the celebration of Santa Clara College day at the Fair on June 6th has been completed, and the committees in charge have concluded all the preliminaries.

The day will be celebrated jointly by Santa Clara and St. Ignatius colleges. At 2 o'clock in the afternoon a baseball game will be played between a nine from each college. The banquet of the Alumni Association of Santa Clara will be held at 5 o'clock in the hall of the Administration building. The faculty of the college will be the guests of the association and the old students.

Following the banquet the commencement exercises of Santa Clara will be held at 7:30 P. M. in Festival Hall. The programme includes an address by J. D. Phelan, representing St. Ignatius College, and by J. F. Smith on behalf of Santa Clara. The degrees and gold medals will be conferred and presented to graduates and students. Archbishop Riordan will deliver an address. The annual business meeting of the Alumni Association will be held at 4 o'clock.

A special train will furnish transportation for the students of the college, who will attend in a body. The students of St. Ignatius will also be present.

Rev. Father Allen's choir of St. Ignatius Church and the Symphony amateur orchestra in charge of Prof. Sauvlet will be present.

A full membership attended the semi-annual election of officers of the Young Men's Society of Holy Cross, Monday, May 21st. The officers elected for the ensuing six months are:

President, Chas. Casassa; Vice-President, Mat. Carrol; Treasurer, Geo. Olsen; Rec. Secretary, Wm. McLaughlin; Fin. Secretary, James Mulcahy Jr., Marshal, Mat. McLaughlin; Executive Committee—Rev. Father McQuaide, P. Eagen, Edw. J. Beardsley, J. J. Geary and B. J. Gallagher.

O! COR, AMORIS VICTIMA.

O, most clement Jesus! Thou alone art our Salvation, our Resurrection, and our life, abandon us not, therefore, we beseech Thee, in our trials and tribulations, but through the agony of Thy Most Sacred Heart, and through the Sorrows of Thy Immaculate Mother, help Thy servants whom Thou hast redeemed by Thy most precious blood. Amen.

Our Holy Father, Pius IX., granted on the 6th of October, 1870, an Indulgence of a hundred days, which may be gained once a day by all the faithful who, with a contrite heart, recite the above prayer.

Promises made by our Lord Jesus Christ to the Blessed Margaret Mary in favor of those who practice Devotion to the Sacred Heart.

1. I will give them the graces necessary for their state.
2. I will give peace in their families.
3. I will comfort them in all their trials and afflictions.
4. I will be their secure refuge in life and death.
5. I will bestow abundant blessings on all their undertakings.
6. Sinners shall find my Heart an ocean of mercy.
7. Tepid souls shall become fervent.
8. Fervent souls shall advance rapidly towards perfection.
9. I will bless every dwelling in which an image of my Heart is exposed and honored.
10. I will give priests a peculiar facility in converting the most hardened souls.
11. The persons who spread this devotion shall have their names written in my Heart, never to be effaced.
12. I promise in the excessive mercy of my Heart, that its all powerful love shall grant to those who shall receive Holy Communion nine successive first Fridays of the month, the grace of final perseverance; they shall not die in my displeasure, nor without receiving the Sacraments; my Divine Heart will be their sure refuge at the hour of death.

"May the Sacred Heart of Jesus be everywhere loved." [One hundred day's indulgence granted by PIUS IX.]

"My Jesus, Mercy!" [One hundred day's indulgence.]

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